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Christian Order

Summary of Contents for December, 1985

TEACHING THE FAITH

The Archbishop of Dublin

RADICALIZING THE CATHOLIC
PEOPLE

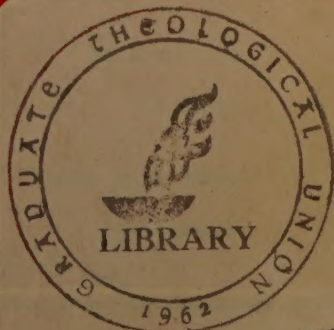
Frank Morris

THE CATECHETICAL REVOLUTION—
BLESSING OR DISASTER?

REPORT TO ROME: 2

COMMUNISM'S DEATH THROUGH
NATURAL CAUSES

DEFENCE OF THE NATURAL LAW



JAN 30 1986

S.O.S.

With the utmost reluctance I have to tell you all that steep rises in costs of printing and overseas surface mail have forced me, much against my will, to raise annual subscription rates to *Christian Order*, as from December, 1985, as follows:

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These new prices will help me hold the line. Readers are asked very specially to help me do so. My thanks to you all.

Paul Crane, S.J.

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If You Change Your Address :

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

Christian Order is a magazine devoted to Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields. It is published ten times a year.

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Christian Order

EDITED BY

Paul Crane SJ

VOLUME 26

DECEMBER

NO. 12

Once More Kind Friends

THE EDITOR

“**H**ERE we go again”; I can imagine readers saying this, especially those of you whose subscriptions are due in this month of December. In the light of this and previous editorials, you would be justified in thinking that I am in the habit of turning this December effort of mine into a kind of annual appeal.

There is a good deal of truth in that and I would not attempt to deny it or get round it, for the fact of the matter is that I need the money to keep the paper going; and I want to do so because I am convinced — as I know from your most kind letters and notes that many of you are convinced — that *Christian Order* is playing its part, under God, in the battle at present being waged for nothing less than the soul of the Church itself. I certainly wouldn't go on with the mag. if I thought anything else. What is the point? Why should I? No, *Christian Order* has a job to do. That is why I ask you not only to support it; but to give something extra, if you possibly can, along with your subscription, when that falls due.

I cannot tell you how grateful I am to so many of you who have done just that in the past. Please carry on in this wonderfully generous way so that we can continue the fight, which must, under God, be fought if we are to win the day. There are several ways, in addition to the “extra” that many of you give so generously, in which you can continue to help *Christian Order* along to a circulation of 11,000;

we are well over 10,000 already. This, then, is what you can do.

In the first place, prompt renewal on the first reminder-letter saves me not only many pounds sterling, but the strain and worry that tends to come when you catch yourself wondering whether you are going to make ends meet. So many small mags have crashed in these days of inflation. I don't want ours to crash. *Christian Order* may be small—in size anyway; but, as I know from what I hear in one way or another, it packs a big punch. It *is* influential; and in the right quarters, too.

Secondly, please be so very kind as to renew most promptly. I am not repeating what I have just said in the preceding paragraph asking you, please, to renew on the first reminder-letter. I am assuming you will do this: what I am asking for now from you, in your kindness, is a very prompt renewal on the first reminder-letter. Don't be like the somewhat absent-minded reader, who sent along his subscription along with a reminder-letter he had received *one year* before. When I got it, I did not know whether to laugh or cry. I decided to laugh and I'm glad I did. Obviously, this kind of thing happens once in the blue moon. The incident did happen. I am taking aim at no-one as I narrate it. I would not dream of doing so. And so many of you renew with such marvellous promptness. I know you will keep it up. That way we avoid that dreadful thing known rather politely as a "liquidity crisis". There is another name for it, as you and I know.

Finally, there's a form for giving a subscription to a friend, which I would ask you to fill in, if you can manage it. If you can do so and *if your writing is as bad as mine*, which I hardly think likely, I would ask you to use block capitals for the name you send in. It's the greatest help if you do this. I've been reduced to a magnifying glass on some occasions, in an endeavour to make out a name. I find that rather a frustrating pursuit. I imagine most of you would find it the same.

Thanks a million, then, to all of you for your marvellous support. C.O., for me, is the Hell of a grind at times, if you will forgive me for putting it that way; but you make it all worth while. A happy, happy Christmas, then, and God bless you all during this coming year.

In this perceptive piece, Frank Morris—one of America's best known Catholic journalists—warns his Catholic countrymen of the intentions and strategy of those at the core of today's group (basic-community) assault on the Catholic Church. His words have application not only to the United States, but to Canada, Western Europe (very much including this country), Australia and New Zealand, where RENEW is making dangerous inroads with the object of destroying from within the Church we know and love. Acknowledgements to *The Wanderer*.

Radicalizing the Catholic People

FRANK MORRIS

CATHOLICS should be on the alert about something called the American Catholic Lay Network, which will have associate membership for clergy and Religious. The network is a front for a number of organizers—the Center of Concern and its publishing partner, Leaven Press of Kansas City, Mo., “a service of the *National Catholic Reporter* Publishing Co.”; and in collusion with Pax Christi, a “peace” organization that is strongly pacifist in orientation; and the feminist movement. The “network” hopes to enlist the Christian Family Movement, Cursillo, and RENEW in “a Catholic peace and justice movement grounded in the social and spiritual experience of the laity”.

Objective—Radical Change of Church and State

To understand what these folks are up to one has to learn a little about the Center of Concern. The Center describes itself as “an independent team engaged in social analysis, religious reflection, political advocacy, and public education around questions of social justice with particular

stress on the international dimensions". Actually it is a propaganda and activist vehicle for radical change of both State and Church. It is headed by Jesuits, with the leader being Fr. Peter Henriot, S.J. "Pete" also happens to be on the disarmament committee of Pax Christi, "disarmament" being merely a first step towards the utopian pacifism that enthralled that organization.

How far the Center wishes to bring change can be seen in a "Social Analysis" given in a Center publication by Fr. Henriot and Joe Holland, who, according to James Hitchcock, is a layman who has argued "that the entire American economic system is 'inherently exploitative and even murderous' (and) that businesses force workers 'to sell their bodies and even their souls in the open labor market' and that the American system rests on 'human sacrifice'" (*The Pope and the Jesuits*).

Model of Change Disturbingly Marxist

The "Social Analysis" of Henriot and Holland offers a third alternative "model of change" in both Church and economics. It sees these as already competing models of development, and does not hesitate to call the third one, which it obviously favors, as "the radical model". This model is disturbingly Marxist.

Quoting from the Center's own analysis, "This (radical) model views social time as *transformative* . . . There is a time linkage between past, present, and future, but it is a dialectical linkage whereby one stage emerges from another through a process of creative conflict . . . In the radical model, the inter-relationship of the parts is creative or dialectical; conflicting forces come together to form totally new structures . . .

"The governing principle of the radical model is *participative* . . . The radical model . . . requires input from communities of ordinary people into the key decisions of our society — those in the political, economic, and cultural areas. The 'common good' is the consequence of cooperative participation by the people affected. The social virtue underlying this model is *community*".

Some—such as myself—might view the inclusion of some good ideas of participation with some very bad ones of the

Hegelian dialectic to be insidious. Perhaps readers will agree with my evaluation when they see the Centre's application of the third "creative" model to the Church.

Changing the Whole Church — Away from Rome

In application to Church the "radical model" becomes the "Prophetic Church". The term "radical" is not, however, dropped. It is used in terms of strategy for such a Church:

"While the radical strategy is centered in the activities of small grass-roots groups that constitute the basic Christian community, there is also a significant *transnational character* to the strategy".

Translated: Though the radical strategy starts at the local level it is intended to change the whole Church:

"As local churches become more involved in the actions of the transnational church, that church will move further and further from the direct control of the Roman Curia".

A chart shows this "Prophetic Church" dominated by the late Pope John XXIII (a Pope who will undoubtedly be shaped into more a spokesman for the Center of Concern than for the Church Universal), allied with the poor in "basic Christian community" centered geographically on the Third World, and in spirituality being charismatic. (There is a Catholic way to understand the term charismatic, and a Protestant one. In the latter, the individual bypasses the institutional Church and becomes a focus of personal revelation and with response that does not need such a Church.)

It is significant that the Center analysis links the battle of Pope Pius IX against what would become known as Modernist error and the "laissez-faire capitalism" of the same era.

"The strategic response of rejection and siege mentality constituted the ecclesial context for ministry during the age of *laissez-faire* industrial capitalism. Its central theme was defence of tradition. Its modern enemy was liberalism — 'free thought' in culture, democracy in politics, and a *laissez-faire* 'free market' in the economic realm. The strategy centered in Europe. Its intent was to preserve

the cultural control of the Church over society, or failing that, to retreat to a defensible fortress. The pursuit of this objective involved an informal political alliance of the Church Hierarchy with the reactionary landed aristocracy of Europe . . .

"In the ecclesial context of this pastoral strategy, the key tasks of the local parish were to protect the faithful, to conserve intact the Deposit of Faith, and to administer the sacraments".

Basic Christian Community Replaces Sacraments

It is no wonder, therefore, that in its "chart D" the Center replaces in the Prophetic Church the "basic Christian Community" for the "sacramental system" that it calls the "vehicle" of the Traditional Church of Pope Pius IX. Obviously in the radical prophetic Church of the 1980s "community" itself is sacrament enough. One thing you most certainly will never hear from the Center is that its hero of the Prophetic Church, John XXIII, said that the aim of the Second Vatican Council was to guard and teach more efficaciously "the Sacred Deposit of Christian doctrine" (speech opening the Council). Shades of that old hero of the "reactionary" (to use the Centre's own description) "Traditional Church", Pope Pius IX!

Net to Catch the Unwary

Returning to the main theme of this column, the "American Catholic Lay Network"—those caught in that "network" will not be deluged with the intricacies and cul-de-sacs of the "Social Analysis". They will get platitudinous axioms about pacifism opposed to violence; they will receive large and selective doses of the Bishops' Peace Pastoral, which the Center endorses heartily and without reservation. But gradually and subtly the taste for the "Prophetic Church" will be insinuated — along with a distaste for the Church of tradition and unchangeable doctrine. Networkers will be conditioned to listen to an inner voice, which they will identify as that of the Holy Spirit. The "network" of the Center is actually a net to catch unwary victims for the "Prophetic Church". Beware of it for yourselves and for your children.

Teaching the Faith

THE ARCHBISHOP OF DUBLIN

HOMILY OF ARCHBISHOP McNAMARA FOR
ASSOCIATION OF PRIMARY TEACHING SISTERS
(11 April 1985)

MY dear Sisters,

We have just heard in the Gospel reading how the Risen Lord, appearing to his disciples, "opened their minds to understand the Scriptures".

I would like to reflect with you for a few moments on these words as applied to the apostolate in which you are engaged in the schools. They sum up very well the task that lies at the heart of your schools' educational programme, the task, namely, of imparting religious instruction to the children under your care.

The programme of the Catholic school is of course much wider than that. Nevertheless, the directly religious formation of the pupils radiates its influence throughout the entire school curriculum. The Gospel message which is the subject-matter of that class is also the basis of the Catholic ethos which inspires the school. It is, moreover, the source of that atmosphere of Christian love which, by definition, the Catholic school is committed to promote throughout the entire school community.

How successful are we today in the central task of opening the minds of our children to understand the Scriptures? It is a question we must never cease to ask, least of all at a time when we have to contend with difficulties of many kinds, difficulties stemming from the culture that surrounds us and also from the situation within the Church itself.

We are fortunate to have in our primary schools a good programme of religious instruction. It is taught with competence and enthusiasm by primary school teachers throughout the country. It succeeds in winning the interest of the pupils and—a point of great importance—in showing them the connection between religion and daily life. It

provides a sound doctrinal content in the context of a broad religious culture.

Nevertheless, there are some disquieting signs concerning the actual knowledge of the faith our young people possess as they leave the Catholic school system as a whole.

It may be that there is a lack of co-ordination between the primary and secondary programmes, as a result of which catechism answers and other material that have been learned at primary level are gradually forgotten. If it is true that repetition is the mother of learning, it seems essential that teachers of religion in post-primary schools should be well informed as to what the children coming into their schools already know, especially what they have committed to memory, whether in terms of catechism answers, prayers, hymns or other material.

There should, I believe, be regular and constant revision of all this if the work done in the schools is to bear fruit. When the children enter the post-primary schools it would help greatly if there were an attempt to assess how much they have retained of what they have been already taught.

From what I have said it will be clear to you that I attach great importance to memorisation in the process of learning. Fortunately, I am not relying here simply on my own convictions. May I quote for you from Pope John Paul II, who speaks as follows about the faculty of memory :

“Should we not attempt to put this faculty back into use in an intelligent and even an original way in catechesis, all the more since the celebration or ‘memorial’ of the great events of the history of salvation requires a precise knowledge of them ? A certain memorisation of the words of Jesus, of important Bible passages, of the Ten Commandments, of the formulas of profession of the faith, of the liturgical texts, of the essential prayers of key doctrinal ideas etc., far from being opposed to the dignity of young Christians, or constituting an obstacle to personal dialogue with the Lord, is a real need, as the Synod Fathers forcefully recalled. We must be realists. The blossoms, if we may call them that, of faith and piety do not grow in the desert places of a memory-less catechesis”.

One thing at any rate is clear. Young children in general have a great gift for memorisation and this should be used

to the full in religious education. We must do our best to help them to take in what they memorise and make it a source of inspiration for their lives. We should not be afraid, however, to ask them to memorise what they do not yet fully understand. To question this would logically entail not asking them to learn something so basic as the Apostles' Creed, and much more besides. As time goes on they will grow in understanding of what they have learned. It will remain in their minds as a stimulus to further enquiry, as a question which inspires curiosity and calls for elucidation. Growth in knowledge comes not only from what is easily within our power to grasp, but also from what we only partly understand and so challenges us to continuing enquiry. Central to the teaching of Christian doctrine is memorising answers to specific questions, as well as prayers, hymns and other material. It is essential, of course, that memorisation be prepared for by appropriate introductory matter and accompanied by commentary and illustration. A danger to be avoided, however, is that commentary and introduction loom so large as to put memorisation into the shade, and that they come to occupy too large a proportion of the time available for the teaching of the programme. Memorisation must not be seen simply as a minor appendage to the lesson, but as a central part of it.

It is particularly important to introduce the children at an early age to what I might describe as the central code-words of the Christian faith. Certainly the meaning behind these words must, as far as possible, be explained in a way suited to the mental capacity of the children. It would be wrong, however, to pass over these key terms in silence, or to reserve them for quite a late stage of development, on the grounds that their content is what really counts and that this can be better explained to the children in other words that are more within their grasp.

The following are just some examples of terms that there may be a temptation to avoid or unduly postpone: creation; salvation, grace, everlasting life; body and soul as distinct but united components of the human person, and the destiny of each: sin and its consequences, occasions of sin, the different forms of sin: original, mortal, venial; merit,

atonement, indulgences; the communion of saints, judgement, purgatory, heaven, hell.

It is not sufficient to paraphrase the traditional terms of the faith. The terms themselves must be imparted, repeated and explained. As in other subjects, technical terms are also essential in religion. A whole world of meaning is concentrated in them. They are also the necessary means of communication — a kind of indispensable shorthand, if you will — between different generations and, indeed, in any common discourse about the faith within the Christian community.

It is also important that from the beginning the pupils be strengthened and affirmed in their identity as Catholics. They are, after all, Catholic Christians and not merely Christians of some indeterminate and unspecified variety. They must not be left with the impression that there is little in the way of a specially Catholic identity as distinct from the Christian identity in general.

It is true that the main Christian denominations have more in common than divides them, and that awareness of this is important for ecumenical progress itself, as well as for the development of a vigorous personal commitment to Christ and the Church.

In this context certain aspects of the faith need to be stressed : for example, devotion to the Blessed Sacrament in the total relationship of the child to Christ and to God; the regular practice of individual confession in the Sacrament of Penance, for which the child must be helped by school and parents to assume personal responsibility from the beginning; the role of Mary not only as Mother of Jesus, but as Mother of the Church and of each individual Christian, and the all-important part she plays in the life and destiny of each one; devotion to the saints as special friends of Christ, to whose example the children should look for inspiration and to whose intercession they should have habitual recourse : a pre-requisite here, of course, is greater familiarity with the lives of the saints, especially those whose influence on the life of the Church, both the Church as a whole and the Irish Church in particular, has been of special importance.

Also important for the Catholic child is the doctrine of the angels, whose existence as spiritual beings created by God is part of the faith of the Church. At a time when science is discovering more and more of the amazing complexity of the created universe, it is more than ever appropriate that we be conscious of those exalted creatures who far surpass anything that science can discover, and who are intimately associated with God's plan for the salvation of the world.

In particular the traditional doctrine and devotion of the guardian angels must be held in high esteem. The prayer to the guardian angel is a precious part of the heritage of the Catholic child. Its daily recitation is one of those devotional practices which help to develop a sense of the supernatural and of our need for heavenly assistance. In the heavily secularised culture of today such helps are more than ever necessary.

A topic of quite central importance in this whole context is the Mass as the Sacrifice of the Cross perpetuated through history. In the many visits I have paid to primary schools as Bishop I have often found the children quite vague on this central doctrine of the faith, even though its meaning is in essence well within their capacity.

While the Eucharist undoubtedly has elements of a sacred meal, these have their place within the overall context of sacrifices; they are not the primary feature. It is specially important that their significance should not merge in the minds of children with that of a secular celebration or party.

To say that the Mass is a sacrifice means, of course, that it perpetuates on our altars the sacrifice of Christ on the Cross. The significance of this for the worshippers is that their participation in the Mass is primarily the offering up of Christ to God. It is in this sense that we enter into Christ's self-offering and that we offer ourselves and our lives in union with his offering of himself.

Clear instruction on the Mass as sacrifice is one of the major criteria of good catechesis today. It is important not only because of the intrinsic importance of the doctrine itself, but also because of the central position the Mass holds in the whole economy of salvation.

The Mass is closely linked, for example, to the way in which children come to understand God's love for us, of which they rightly hear so much, and the way in which they express their love for God in turn. It is in the giving up of his divine Son to suffering and death on the Cross that God's love has found its supreme expression, and it is in union with the love Jesus showed for the Father in humbly accepting the Cross that we can make a return of love to God. Our love for God must always pass through the Heart of the crucified Lord. Union with that Heart, expiring through love on the Cross, must always be its characteristic mark.

We touch here on the whole question of God's plan of redemption, an understanding of which is so important to convey to children, also at primary school level. The significance of the Cross does not lie primarily in the unequalled example of patience in suffering and forgiveness of enemies displayed by Jesus on Calvary. It consists rather in the supreme act of love for his Heavenly Father by which Christ accepted death uncomplainingly. In so doing, he atoned for the universal mass of human sin and entered into the Glory of his risen life, thus restoring mankind as a whole to God's favour and giving them a share in the Resurrection.

That is why Jesus said to the two disciples on the way to Emmaus: "Was it not ordained that Christ should suffer and so enter into his glory?" These words of Jesus come from the Gospel of yesterday's Mass, and in today's Gospel Jesus takes up the theme again: "He opened their minds to understand the Scriptures, and he said to them: 'So you see how it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sin would be preached to all the nations'" (Lk. 24 : 47f).

In the background here lies the fundamental doctrine of original sin, which is the counterpart of the Redemption. It is an essential element of any true understanding of God's plan of salvation and also of the human condition. It is important that it be presented in its authentic meaning: as the primal sin at the beginning of human history as a result of which we all come into the world deprived of God's

grace and favour and with a strong tendency towards sin. This is a different understanding of original sin from that which sees it as the accumulated sins of successive generations, or exclusively as the pressures that drive us towards sin, whether coming from within ourselves or from the sin-laden human situation in which we find ourselves.

The parallelism between Adam and Christ must be maintained, with all it implies in terms of our original solidarity in sin with Adam and, on the other hand, the infinite love of Christ on the Cross which reaches out to embrace the entire human race and reconciles it to God. "As one man's trespass led to condemnation for all men", says St. Paul, "so one man's act of righteousness leads to acquittal and life for all men" (Rom. 5 : 18).

My dear Sisters, in offering you these reflections on the teaching of Christian doctrine in the primary schools I wished to be of some service to you in what may be described as the heart and core of the scholastic curriculum of the Catholic school. Nothing is more important than the effective teaching of that subject. In providing for the religious education of the pupils under your care you are doing work of priceless value for the rising generation.

Your apostolate as a whole, which is one of the most valuable in the life of the Church, is of course much wider. You are helping to mould the future generation of Catholics at the most formative period of their lives. The primary school is a privileged place of growth, where the riches of the personality are called forth and where directions are taken that can be decisive for life, for life on earth and also for life after death.

The vocation of the teaching sister is unsurpassed as an expression of the apostolate to young people, of that "preferential option for youth" which is one of the dominant orientations of the ministry of the Church in our times.

The decline in vocations to the sisterhood, which is a matter of such concern to all of us at the present time, has undoubtedly resulted in a reduction in the number of Sisters engaged in the apostolate of the primary school. I would hope, however, that the exceptional importance of this work, which, to say the least, bears comparison with any

other form of apostolate religious are engaged in, will ensure the continuing involvement in our primary schools of as many sisters as possible and a stronger conviction than ever of the value of this apostolate in the sight of God.

May the example of your commitment and dedication as teaching sisters continue to inspire our children with ideals of generosity and service !

May your belief in the value of what you are doing be reinforced by God's grace and by the fruit of your own reflections and discussions !

May Mary, the Mother of the Child Jesus, be your model and inspiration ! Like her, may you have the additional blessing of learning from the ones you teach !

As you help to develop the personalities of those entrusted to your care, may you too grow to an ever greater spiritual maturity, a growth which Our Lord himself expressed in terms of reproducing in ourselves qualities that are characteristic of the children you teach : "Truly, I say to you, unless you turn and become like children, you will never enter the Kingdom of Heaven. Whoever humbles himself like this child, he is the greatest in the Kingdom of Heaven". (Mt. 18 : 3f).

Amen.

S.O.S.

Please may I ask you, once again, if you will forgive me, to notice the rises in subscription rates that have been forced on me by savage rises in printing costs and costs of overseas surface mail. I have no alternative but to raise rates of subscription. I know you understand.

Further — please, oh please, will you do your best to renew promptly and by return of post, if possible. Finally, may I ask those who received reminder-letters in October and November and have not yet replied to do so please without delay. This way a burden of extra expense is put on me — inadvertently I know — that I can scarcely bear. Please reply and help to shed my burden.

Paul Crane, S.J.

Shepherds' Delight

"O Shepherds from the darkening hills,
Why journeyed ye to town,
And left your flocks upon the rocks
While all the stars looked down",

"Because the stars looked down on us
And seemed to shout a song,
In wonder deep we left our sheep —
And saw the angel-throng.

Dancing, dancing, in the sky —
And singing in great glee.
Marvellous light dispelled the night —
To God the glory be!

One told us of '*A Saviour's Birth
Within a manger lying*'.
We ran to find Hope of Mankind,
The inn's cave-stable trying

There was a Lady in that Place,
A man, older, by Her side.
An ass and ox knelt by a box
We hardly durst to bide.

The Lady bade us nearer come,
She welcomed us, we trow!
She showed us men a Treasure then
The world saw not till now".

"O Little King, our Shepherd True,
We bend our knee to Thee.
*All us Thy sheep we pray Thee keep
For all eternity!"*

Mary Ada George

In this second article of his series, John Eppstein gives examples of collective popular defence against two types of government hostility to the Natural Moral Law — Marxism-Leninism, which characterises Communist regimes and agnostic Secular Humanism, as found in the Western World.

Some Reflections on the Natural Law

2: DEFENCE OF THE NATURAL LAW

JOHN EPPSTEIN

GOVERNMENT hostility to the Natural Moral Law, and consequently to its defenders, is of two types. One is the outright denial of any morality exterior to Marxism-Leninism, which characterizes the Communist regimes. The other is the agnostic secular humanism, which derives from the French "Enlightenment". It vied among the founders of the United States, with the Puritan tradition to produce the peculiar mixture of ideas which befogs American opinion today; and the upsurge of the sexual obsession in the present generation has led to the prevalent domination of pro-abortion legislation. This has had its influence in Great Britain, where the decline of the Protestant Ethic has been exploited by humanist propaganda to capture the bureaucracy, especially the Ministries of Health and Education. In Continental Europe the original anti-clerical secularism has continued its up-and-down antagonism to Catholic Christianity, the control of education being the traditional battleground, to which the infection of the pro-abortion lobby is now added.

Collective Popular Defence of the Natural Law

These official offences against natural morality are, of course, resisted by innumerable individuals and families as

best they can. There are also important movements and campaigns of resistance which command attention, though it is a common feature of the Media of the Western World either to ignore them or to deride them as reactionary and obscurantist. Let us look at four instances of collective popular defence of the Natural Law.

In the Soviet Union

In the Soviet Union itself, where the faith of millions of Russians miraculously survives the oppressive Communist manipulation of the Orthodox Hierarchy, it is the Catholic populations of Lithuania and the Western Ukraine who have to endure the harshest repression of their natural rights. Yet they never give in. The Ukrainian Uniate Church has been driven completely underground, but there is said to be a priest secretly carrying on his pastoral mission in every ward of the city of Lvov. In Lithuania a Catholic Episcopate survives and also a parochial life which, despite forty years of persecution, yields tens of thousands of First Communions every year. Here, we learn from that irrepressible Samizdat, *The Chronicle of the Lithuanian Catholic Church*, a petition signed by 120,000 people was sent recently to the General Procurator of the Soviet Republic. They asked for the release of two beloved Parish Priests, Father A. Svarinkus and Father S. Tamkevicius, condemned in 1983 to long prison sentences for "opposing violations of the Constitution", they said, "and of human rights guaranteed by international agreements". "Stalin tried to strangle belief in God by force; but the people cannot live without rights any more than without bread". The petition was, as usual, rejected.

In the United States

Our second example comes from the decisive contribution to the land-slide victory of Ronald Reagan in the 1984 presidential election in the United States, which was made by the anti-abortion movement and which President Reagan endorsed in contrast to his Democratic rival. It is too early yet to tell whether the great upsurge of "pro-life" opinion in which the leaders of the Catholic, Evangelical, Orthodox and Jewish communities are united, will succeed in curbing

this outrage in the United States itself. But, as Sir John Biggs-Davison showed in his article in *Christian Order* (February 1985), the effect of the President putting an end to the Federal Government's funding of the International Planned Parenthood Federation is of world-wide significance. It must be realised that this organization, backed by the Rockefeller, Macnamara, Kennedy syndrome and using the World Bank, the Food and Agriculture Organization and other agencies of the United Nations, has been mainly responsible, through its systematic use of the unscientific scare of population-growth, for the introduction of legislation in favour of contraception, sterilization and abortion in the "Third World", including India and China. The one-child family of the Chinese People's Republic, to which I suppose the people of Hong Kong, Christians included, will soon be subjected, is a particularly brutal interference with the natural rights of parents. It is on President Reagan's choice of new judges of the Supreme Court, when the time comes, that the outcome of the campaign against the abortionists in the United States itself seems mainly to depend.

In France

The third remarkable campaign, in which some millions of people are standing up for the natural rights of parents, is in defence of the Free Schools, "*Ecoles libres*", the majority Catholic, in France; comparable battles, though on a smaller scale, took place in 1982-84 in Spain and in Malta. It took some time for the Press in England to realise what this great "Manifestation" in France was all about. "Demos", it was assumed, must be about Disarmament or some other enthusiasm of the Left. But, when it came to over a million orderly demonstrators with their banners massed in the centre of Paris, traffic at a standstill and one special train after another arriving from the Provinces, the phenomenon had to be taken seriously. What caused this largest demonstration in the history of Europe? It was a law introduced by President Mitterand's Socialist Ministry, the aim of which would be to absorb the "*écoles libres*" into the State Education System — the old secularist notion of the "*école unique*". The result was the resignation of the

Prime Minister, M. Mauroy, and the withdrawal of the draft law. This was just part of the world-wide struggle between the Church and God-less secularism, which rages with particular intensity in the western borderlands of the Soviet Union, and is seen in the latest move of the Polish Government to banish the crucifix from the schools. It is, after all, to the French Revolution that the denial of Divine Authority in public life owes its origin.

In the United Kingdom

My fourth instance of popular defence of the Natural Law, which vitally concerns British readers of *Christian Order*, is the massive majority of 238 votes to 66 by which Mr. Enoch Powell's Unborn Children (Protection) Bill was given its Second Reading in the House of Commons. The aim of this Bill is to make illegal the use of human embryos for experimental purposes. The fact that a vicious use of parliamentary procedure enabled its opponents to "talk it out" at the Report Stage on May 3rd 1985 has not deterred its supporters from continuing the fight, in which an entrenched minority of scientific rationalists, represented by the Warnock Committee, are arrayed against the people's representatives. The important point of the controversy so far is the very fact that this spontaneous defence of the Natural Order by a majority of four to one was evoked, without regard to Party or Church affiliations — Catholics, among others, in support of the initiative of a leading Evangelical — which itself is evidence of the reality and universality of the Natural Law.

This particular endeavour to save infants at the earliest stage of human life from murder is, of course, akin to the whole fight against abortion which is going on world-wide. The drift of official action in this field, whether in Europe, Asia or America, is almost everywhere obnoxious to the Commandments of God. It is for this reason that I believe it to be important — and hopeful — to record instances, such as the four I have given, of deeply rooted popular defence of moral principle against the bureaucracies in control. In this country, where freedom of opinion obtains, there is great merit also in high level journalism when it is open to advocacy of the objective moral law, such as

Cardinal Hume's admirable article in *The Times* of June 6th 1985, which *Christian Order* has already recorded, and Paul Johnson's ample vindication of the veneration for life, in the same paper on August 22nd, in his article, "Withdraw this Licence to Kill".

(To be Concluded)

"BRINGING THEM UP CATHOLIC"

(Catholic teaching on Sex Education and the situation
in the 1980's).

A PUBLIC MEETING

organised by

PRO FIDE

Westminster Cathedral Conference Centre

Saturday, December 7th

2.30 - 5.30 p.m.

Speakers

Fr. John Tracy, S.J.; Dr. J. Kelly (Medical Practitioner
& Parent); Mrs. Joanna Bogle (Journalist & Young
Married Woman).

Hopefully

to be joined later in the evening by

Mrs. Victoria Gillick

In this second article in comment on the Bishops' Report to Rome, Father Crane considers various points raised in its first two Sections. These the true meaning of renewal and the role of women in the Church.

CURRENT COMMENT

Report to Rome— a Commentary

2: IN PARTICULAR (1)

THE EDITOR

I HAD intended, when I sat down to examine the Bishops' Report to Rome, with all the care I could, that I would complete my commentary on it in one article. This has proved not to be the case. At the end of my first article, published last month, I had got no further than some general observations, raised by two points in the Introduction to the Report. I felt strongly at the time that compression would obscure what good there might be in what I wrote. I resolved, therefore, to let it go at that, confining my first article to generalities, whilst devoting this second article and one to come to particularities. My method will be to take each of the Report's four Sections and comment, where necessary, on certain of the sub-headings, set under the sub-sections, which each of the Sections contain. The Sections are four — The Nature of the Church, Pluralism in the Church, Effective Evangelization and Ministries in the Mission of the Church.

Liturgy: From God to Community

Turning to the first section, "The Nature of the Church", I have to say straightway that I cannot see how, under sub-heading (1), "In General", of the sub-section entitled "Benefits":

“The renewal of the liturgy has played a large part in helping to achieve a deeper appreciation of the Church as the People of God, with one mission but with distinct ministries”.

Try, as I have tried, I simply cannot see this. On the contrary, I would have thought that the opposite has been the case; that, as what we used to call the Mass has been shifted from being centred on God to the point where it now appears as centred on the community—from Supreme Sacrifice, that is, to social occasion —“the appreciation of the Church as the People of *God*” (itals. mine) must have diminished as God himself has been diminished in their eyes as centre-point of the Mass. Appreciation of the Church as composed of people who come together for what, in their eyes, is turning into a social occasion as distinct from a Supreme Sacrifice, will give them not a deeper appreciation of themselves as *People of God*; but simply as socializing, *neighbourly people* and little more. The reason, as it appears to me, is that this process is inevitable as God is moved away from the centre of the stage, as it were, to the periphery. Liturgy is the expression of belief. Without in any way rejecting the New Mass as invalid, I have to say that—even when celebrated with due reverence, as is not all that often the case — it is by no means as perfect an expression of belief as the Old. Belief in God has grown cold as realization of the Mass as Supreme Sacrifice to God has grown dim, with the de-emphasizing of the sacrificial aspect of the Old Mass that now typifies the New.

Word of Community not Word of God

Precisely because God has been relegated to the periphery, as it were, and His place at the centre taken by the community, at what is now called the Eucharistic Assembly, I cannot agree that:

“The word of God has been more thoroughly heard as the source of enlightenment and animation of the community of believers, and there has been a growing consciousness of the need to relate this word to the circumstances of today. Slowly, a perception is growing of the common dignity and the relationships amongst God’s people”. (1)

The word of the community is not the word of God, though members of the small groups that are sprouting everywhere throughout the Church incline increasingly to the view that it is. What reason the Bishops have for what appears to me as their somewhat extraordinary supposition, as it appears in this statement of theirs, I find difficult to say.

No more can I see what is referred to as "The developing relationship between Pope and Bishops" (sub-heading (i) of the sub-section entitled "Benefits (2) For the Universal Church") has been a "great benefit for the universal Church". It could be, indeed, and I pray that it will be, but, for this to be so, the Holy Father must receive from the Bishops throughout the Church their *whole-hearted* support in the matter of upholding that doctrinal and moral teaching which it is the business of the Catholic Church not only to safeguard, but to give to the world. The Holy Father himself has set a magnificent example here, but one notes with sadness that, in this country and elsewhere, it appears as having lost its cutting-edge, largely for want of episcopal support. *Humanae Vitae* is a case in point. So, too, is the current catechetical scene here in this country and abroad. What strikes me, most sadly, is the seeming passivity of the episcopate in the face of neo-modernistic infiltration and assault where the religious instruction of the young is concerned.

No more can I agree (Sub-heading ii of the sub-section entitled, "Benefits": 3 For the Local Church") that:

"The National Pastoral Congress and the papal visit contributed significantly to the understanding and experience of the Church in England and Wales".

I really do not see clearly what the above is meant to mean; but this I can say—the National Pastoral Congress at Liverpool was most certainly *not* representative of the Catholic people of England and Wales. It was weighted in favour of what could be classified as the Progressive Establishment within the Catholic Church in this country, as such, contentious where Papal Authority and the Magisterium were concerned; moving away from both and in the direction of "the people" as the voice of God; stage-managed, as it appeared, to that effect in the preparations made for the Congress and in the Congress itself at the time; as such, an image, but, thank God, a faint image of its disgraceful counterpart

in Detroit which, no doubt, it sought to copy. What the Liverpool Congress revealed was not the unity of the Catholic Church in this country, but the divisions; the drift — amounting at times to a lurch — away from God at the centre to the progressive groupings at the periphery as the path of future progress. Never indicated expressly (that is not the neo-modernist way) the indication, nevertheless, was there, not only by implication in the reports of so many of its working groups, but in the *ambience* — what you might call the ethos — that permeated its proceedings from beginning to end. I have already indicated that there are signs of the same *ambience* in the Bishops' Report; of a certain imbalance, meaning by that an over-emphasis on peripheral activity at the expense of central truth and the duty of all to uphold it at no matter what cost to themselves.

Change and Renewal

Ploughing on through Section A of the Bishops' Report, entitled, "The Nature of the Church", one comes to a subsection entitled "Difficulties and Failures" and notes the following under sub-heading (i):

"Implementing the decrees of the Vatican Council has placed a heavy responsibility on priests and bishops. Where they have been open to change, this has enabled renewal to take place; where they have not been open to change, this has hindered the process of renewal. Ecumenism is a good example of this".

The assumption here would appear to be that renewal implies change; that change is always for the better and that those who are not open to change have impeded renewal, Ecumenism being a case in point.

To this I find myself forced to reply that renewal does not by any means necessarily imply change. What it can also imply and, more often than not, does, indeed, imply, is a *deepening of what is* as distinct from a *passage to something else*. For example, a deeper realization of the true significance of the Life of Grace—fulfilment in Christ, that is through the fulfilment of His Law — as distinct from the kind of bogus self-fulfilment *on one's own terms* that is preached in so many small groups of Progressive

Christians as the essence of man's service of God. Renewal, then, in no way necessarily implies change, as understood in Progressive Circles today; no more is change to be identified with progress, as Herbert Spencer, years ago, said it should be and as the passage cited above would seem to imply. From this it follows that a refusal to accept change *in no way* necessarily implies a refusal to accept renewal; as often as not it signifies a refusal to accept bogus renewal — of the sort Cardinal Ratzinger called so strongly into question in the passage cited in the article previous to this. This, no doubt, is why the Progressive Establishment hates him but, leaving this aside, let it be said right away that those who refuse to accept the kind of change, which so often serves as a cover for bogus renewal, *in no way hinder* the kind of renewal that is true and desired by all men of goodwill. On the contrary, they support it.

The application of what has just been said above to Ecumenism is obvious enough and needs no further explanation. What some have termed "Ecumania" is one thing. True Ecumenism is quite another. One who resists the former in the interests of the latter, having for his rightful long-term objective the union of all Christians in the Truth of God, which Christ Our Lord has consigned and commanded to be kept within the Catholic Church, is in no way impeding the progress of true Ecumenism. On the contrary, he is furthering it.

The Layman's Role in the Church

I cannot see in sub-heading ii of this same sub-section entitled "Difficulties and Failures", what the comment concerning

"... the progress of the laity in finding their role in society and in the life of the Church" adds up to. One is left with the impression (quite false) that, where the Bishops are concerned, most of our ancestors wandered about in an ecclesial wilderness, not knowing who they really were or what they should be about, searching for their identity. I wish they had met my old Dad; he would have had some pretty rough things to say on this point. His son forebears to do so. "If you love me", said Christ Our Lord to the young man in the Gospel, "keep

my commandments". That, indeed, is quite something. Catholic Action, the Apostolate, whatever you like to call it — and as I have tried to point out on so many occasions — is *not* so much an *extra added to your work* as an *attitude at your work*. The distinction is there and it is dead right. And strength is added to it if people — particularly clerics and religious of all grades — would make a real effort to realise what life means for the working Catholic family today. I see no need whatsoever for further talk concerning the role of the laity in Church and Society today. It is there, for all to see, if they will make the effort to do so. The trouble is that fanaticism like ideology tends to close the mind.

Bishops and Pope

I feel in no way comfortable with the implied suggestion in sub-heading (iii) under the same sub-section that decisions which could be made locally should not be referred to Rome. One wonders whether this is a reflection, however faint, of the prevailing American mood, which appears as favouring what might be called "The American Catholic Church", as distinct from "The Catholic Church in America", which is true because free from the ambiguity which pervades the former expression. And where local decisions are concerned, as distinct from those that need central notification, I would say that, most certainly at this time, the need for the former should be most strongly discounted precisely because, in so many countries, support by local Hierarchies for the Holy Father is at a low ebb, as the reception given to *Humanae Vitae* by so many Bishops demonstrated only too well; and as the continuing flow of liturgical and catechetical malpractices — despite papal injunctions to the contrary — has revealed again and again. Paradoxically, as it may seem at first sight — but only at first sight — devolution of decision-making from Rome to the Church at national level can only be when support for the Holy Father by local Hierarchies is total and complete. When this is not the case, devolution will prove no more than a recipe for local deviation, as has proved to be the case, for example, in the United States, now that local marriage tribunals in that country have been

empowered to make decisions concerning the dissolution of marriages that were formerly reserved to Rome.

Local Hierarchies and the Appointment of Bishops

Again, under sub-heading (v) of this same sub-section, I find yet another indication of the tilt away from the centrality of Rome and out towards the periphery of local Hierarchies:

"Due attention should be given to the voice of the local bishops in the appointment of bishops".

Somewhat peremptory, this; and I am not at all sure that I would second it. Hierarchies can be self-perpetuating when the choice of their successors is left primarily to themselves. The way is thrown open, thereby, to like promoting like; to a species of hierarchical nepotism, running on ideological lines, that *could* — not necessarily *would* — subject a country's will to a species of ideological tyranny, which would inflict on the Catholic Faithful a species of spiritual servitude from which Rome would be powerless to free them and from which there would be no redress. The risk is too great. Traditionally-minded Catholics have suffered enough already *without redress* — even though the ultimate, decision-making power is in Rome's hands — for any kind of consideration to be given to suggestions that any further part of it should be given to local Hierarchies at this particular time in the history of the Catholic Church.

From Centre to Periphery: Subsidiarity

The above is not an untypical example of a trend that appears to me to run through the pages of this report; not so much expressly, as by implication; viz., over-concentration on peripheral expansion and experiment at the price of shaving away the strength of the centre and, with this, the faith, maybe of millions throughout the world; brightening the rim to the point where the hub can take the strain no longer; substituting in the end — and almost unknowingly — the English Catholic Church for the Catholic Church in England. The two are in no way the same. Let the former gain the ground and we shall find ourselves in Henry-the-Eighth-Land. The Faith for which the English

Martyrs shed their will have been stolen from us by stealth.

The principle of subsidiarity (sub-heading (v) of sub-section, "Reflections") must indeed "give shape to the exercise of authority in the Church", as the Bishops note; but it must not weaken it, not be set up at its expense; in no way be used as a substitute for it. At a time like the present when support for the Papacy is weak within so many Hierarchies, when a species of Gallicanism appears as pervading so many of them, particularly in what we call the Western World, I see no reason for yielding to their desire to be masters of what they appear to think of as their own affair. The condition of *effective* devolution, which the principle of subsidiarity demands, is unswerving fidelity to the truth, doctrinal and moral, consigned by Christ to His Church, to the Holy Father and the authority that is his by divine right to teach and uphold it. Out of this, true devolution can come.

Lack of Tolerance — by Whom?

I turn now to Section B entitled "Pluralism in the Church" and my first consideration is of sub-heading (ii) under the sub-section entitled "Difficulties". Here it is:

"A lack of tolerance and a certain new fundamentalism have led to strong expressions of extreme minority views in the Church".

The statement is somewhat ambiguous. In my view, if the lack of tolerance is attributed to those whom one might describe as Progressive Renewalists it is to a large extent quite correct. A great deal of intolerance has been experienced by traditionally-minded Catholics who have complained quite rightly, for example, about the excesses that have accompanied liturgical renewal in many cases at local level in this country, and the doctrinal and moral aberrations that have been woven into what passes for religious instruction in too many Catholic schools today; to say nothing of the general tone of neo-modernist secularism that pervades them increasingly. Those who protest against this state of affairs should not be thought of as fundamentalist freaks. They are, for the most part, good and loyal Catholics who are doing more than their duty. True, there

may be what could be described as a "fanatical fringe" attached on occasion to the traditionally-minded, but this is to be expected, given the frustration, bordering at times on near-despair, that the seeming disregard of the traditionalist case has brought to so many. In the case of some, understandably enough, it has bred an extremism of expression which many — traditionalists included — find distasteful. Nothing is gained, however, by attributing extremism to traditionalism as a whole. It is neither fair nor just to do so.

Theologians and the Magisterium

Sub-heading (iv) under "Difficulties" informs us that: "Theological diversity seems to have led to a certain confusion in the teaching of faith and doctrine. This is evident both in the sphere of morality and that of faith". It should be pointed out in this context, I would say, that "theological diversity" is one thing and "theological error" quite another. This latter is advanced by many theologians who cluster round their own self-made magisterium, placed by themselves on a par with the true Magisterium — or Teaching Authority — of the Church and very often in opposition to it. I think it unfortunate that erroneous theological opinion of this sort — in opposition to the Teaching Authority of the Church — should be described simply as "diverse". It is far more than that and, to my way of thinking, seriously misleading to present it to the reader for what it is not. This type of diverse theological teaching is illegitimate and should, surely, be described as such. Legitimate diversity of theological opinion within and subject to the Magisterium of the Church is quite different. It is one thing, say, for Augustinians and Thomists to differ over certain theological points, whilst remaining totally loyal to the Teaching Authority of the Church. It is quite another for Hans Kung and others of that ilk to defy it openly. To place these two on a par under the general heading of "theological diversity" is not merely unhelpful, but untrue; bound, in fact, to breed further confusion. For this misrepresentation the Bishops, I am afraid, must be held responsible. It is their duty publicly to repudiate error, not to further it, however unwittingly, through failure to

describe it as such, which is their duty as Bishops; further, through obscure terminology, to appear as placing it on a par with the truth. This is in no way helpful to the Faithful, yet, I am sorry to say, there has been a good deal of it during the past twenty years. Bishops and Bishop's Conferences must, indeed, protect legitimate diversity, as it is called under sub-heading (v). They have received and must expect to receive criticism if they appear as glossing over that which is illegitimate and aligning it with that which is legitimate as a valid, though "pluralistic", expression of theological opinion. Neither should it be thought that the confusion we have under consideration here is confined to the public expression of what are thought of as "top" theological views. The catechetical field — at adult and school level — is full of it. Yet nothing effective appears as being done where the Bishops are concerned. By way of latest example, let me quote, once again, *The Teaching of the Catholic Church* by Father Herbert McCabe, OP, bearing the Imprimatur of the Archbishop of Birmingham who has written a Foreword to this work; published by the Catholic Truth Society, described as Publishers to the Holy See. To describe this Catechism as representative of a *legitimate* theological diversity, permitted by contemporary pluralism, is simply to obscure the truth; which is that this Catechism contains expressly, by implication and by omission doctrinal and moral errors which should not be put into children's minds as expressions of the true teaching of the Church, which it is the duty of the Bishops to uphold.

Restore First What was Lost

It is good to read in sub-heading (i) of the sub-section entitled "Suggestions" under Section B "Pluralism in the Church" that:

"There is need to foster and develop, under the guidance of the Bishops, local customs of devotion, especially with regard to the Eucharist, the habit of personal prayer and an appropriate diversity of liturgical practice".

One agrees completely, whilst remembering that there is a first task of setting up again a great deal that was torn down in the first flush of the widespread, largely unwanted and illusory renewal "in the spirit of Vatican II" that fol-

lowed hard on the heels of the Council in 1965 and the closely following years. Without going into detail, one remembers the banishing of the Old Mass and Benediction, the removal of the tabernacle from its central place on the High Altar and the relegation of the Blessed Sacrament in so many cases to the obscurity of what appeared very often as no more than a hole in the wall. The Stations of the Cross gone, too, in so many cases and, with them, the candles and the bells and the statutes; noticeably amongst them, so often, Our Lady gone and, with her, the Sacred Heart; at the best, both dusted off into corners and, with the dusting, the Rosary retired from the Church's public life; May and October devotions, along with First Friday devotions and the Forty Hours, now things of the past. I will not go on. I could but will not. It is not necessary. Readers will know what I mean.

Catechesis Means True Teaching

They will know what I mean when I say that, at this stage, I cannot agree with the suggestion under sub-heading (iv)) that:

“Consideration should now be given to developing a common catechesis based on what has already been ecumenically accepted”.

I cannot agree because it seems to be essential, where non-Catholics as well as Catholics are concerned, that the latter should be taught that to which they have a right, which is the Truth of the Catholic Faith in a form that is pure and unalloyed. Given this, they will be in a position *themselves* to make known to non-Catholics that which their Faith *really* and *objectively* is, as distinct from a watered-down version of the same to suit supposed ecumenical need. And non-Catholics, too, will be well served by Catholics when in receipt of *true* teaching. They will know what the Catholic Church is and what it stands for; and this in unambiguous and straightforward form. This is what the best of them want. This is what Catholics should be enabled to give them. “*Nemo dat quod non habet*”: you cannot give what you have not got. This is the case with too many Catholics today, and the fault is *not theirs*.

Women and the Church

I really do not think as proposed under sub-heading (vi) under "Suggestions" that :

"There must be a concerted effort by the Whole Church to be open to the changing role of women, which has many implications for the life of the Church".

I say this not because I am an anti-feminist "old thing". On the contrary, I say it because I have the most profound respect for the role of women — as wife and mother — as I observe it today, in particular, against the contemporary secularist scene, which degrades women sexually on the one hand whilst, on the other, seemingly exalting her in terms of a thoroughly bogus women's lib. The object of this would appear to be to show that women are the equal of men, which carries the implication that, where the women's libbers are concerned, they are now the inferior; which is, of course, an enormous nonsense. A woman's whole strength is found in her femininity, which supposed liberation would strip from her and, with it, the fulfilment of herself as wife and mother, through which she makes her most marvellous contribution to the Church and the society of which she forms a part. The father is, indeed, the head of the family, but the mother is its heart. Twinned together in their oneness, sharing all they have with each other, the two, along with their children are — in a sense that is very deep and very real — at the heart of the Church's life and that of Society. Let the Bishops stop at this point, if I may say so with respect, and think less of what they may think of as women's involvement in the Church's in terms of women readers in church, women acolytes, women distributing Holy Communion and all the rest of it. For me as for many others — women included — this is a superfluity, unwanted. Rather, let Church Authority stand with deepest respect, in humility, in love — above all, in understanding — before every mother in the world, her husband and her children; pledging her and the family that is hers the whole of the Church's tireless support.

(To be concluded)

The Author of this article, an English Parish Priest and able theologian, gives in trenchant and convincing fashion his impressions of a visit to the Soviet Union. The leopard does not change his spots.

Communism's Death through Natural Causes

IMPRESSIONS OF A VISIT TO THE U.S.S.R.

FR. BRYAN STOREY

JOHN must have been rather bored with me as we flew back from a visit to the U.S.S.R. His wife Janice had long since found other things to occupy her attention, such as the number of Russians on the Black sea with glittering gold teeth! But like a well worn record, I kept on saying "Communism contains within itself the seed of its own destruction". John needs no convincing of this. He's dynamic and successful in business. But there's something in this of which he's not as yet convinced. I trust he'll get there. He must.

Full Employment on Paper: Low Incomes

One day we listened with great interest to a Moscow State University Professor. His advocacy was overpowering but did not conceal a high degree of inner nervousness. He told us all's very well in the Soviet Union. With great pride he declared "the last registered unemployed in the Soviet Union was in 1929". But, of course, it's easy to have a good full employment record on paper. Over the decades jobs have been multiplied and distributed among more and more people. The joint incomes of husband and wife are nearly always necessary to keep homes together. Pensioners without help from family or an extra low paid job are quite unable to manage. We saw many beggars. An alarmingly low birth rate is by no means unconnected with

insufficient income. The lack of real interest in work, poor workmanship, absenteeism, inefficiency, neglect and acute shortages are everywhere apparent except, noticeably less, where nationalistic interests are paramount. "Jobs for people in the U.S.S.R." the professor declared. As luggage was being shifted from stationary buses into hotel lobbies, I heard a man remarking, "Never have I seen so many people employed to achieve so little with so much effort in so much time"!

The Lie that can't be Hidden

But the lie about the success of "first stage" Communism in its so called transition towards the illusory "heaven on earth", classless and stateless society, cannot be hidden. One soon becomes aware of the "on the side" or black economy in which nearly everybody is in some way involved. Something like 12% of all income is currently being spent "on the side" to obtain goods and services not available through the established channels even by the Moscow housewife, who is estimated to spend about two hours a day queuing. The privileges enjoyed by top ranking party members, approved artists, writers and others are enormous — private dachas (country houses), large sums of private capital, better education, exclusive health clinics, travel abroad and access to exclusive shops. To quell any discontent, the highly controlled media constantly reminds Soviet citizens that things were worse under the Czars and there's much unemployment in capitalist countries. In a country where in war 20 million lost their lives on their own soil, it's easy to keep people on semi-war-time "grin and bear it" alert by telling them at frequent intervals that capitalist countries are out to wage war against the Soviet Union. In any case, it's true that young people see their position to be better than that of their parents and grandparents. Many find much security in this system.

We Meet a Russian Orthodox Priest

In Leningrad, we met a Russian Orthodox Priest. Father Anthony is an unusually highly committed man. We were deeply impressed with this monk's commitment to God. With conviction he spoke of the wrongfulness of atheism

professed by the (currently) eighteen million party members. They are the vanguard of thought and most powerfully influential force in the Soviet Union. "I frequently argue with my Marxist friends about the wrongfulness of atheism", he said. He gave us souvenirs depicting the four Patriarchs of his Church since the Revolution. He'd do nothing to offend the Authorities. John offered to send him a copy of *Dr. Zhivago*. "I'd love to read it", he said, "but I'd refuse to receive it. However I would read it outside the Soviet Union". Father Anthony is obviously good and kind. But his goodness is unconsciously contained in and absorbed by (indeed used by) the system. He shares the almost universal naive and slavish regard for the system intertwined with Soviet patriotism. Such is the regime's successful manipulation of the people. This monk's outlook revealed what was for me an astonishing phenomenon. A man of God whose personality is utterly interwoven into the Soviet atheistic system. A man of God exactly to the point tolerated by the system. No more or less. God in containment. With contentment and peace of mind, he said "there were 'some difficulties' at the time of the Revolution, but that is now past". Of religious persecution in the U.S.S.R. he apparently knows nothing. He seemed happy that a religious magazine circulates among church members and that copies of the New Testament are available in print so minute that many need a microscope to read them !

The Containment of Religion

In those churches which still function, people crowd in for the Liturgy. On several occasions when I attended, over 90% were very elderly women. I saw a sprinkling of elderly men and here and there, less absorbed in the service, a few young people. It's a social and business drawback and risk to be at church. But the regime soon learnt that religious expression must be moderately tolerated. The containment is effectively achieved because the vanguard of thought and most influential body is the 18 million party members who must profess atheism. The majority of children attend kindergarten from one or two years of age. Here they are indoctrinated with atheism and surrounded by pictures of Lenin whose name they learn as soon as

they can say "Mum" and "Dad". The media has as much carefully selected religious coverage as benefits Party propaganda. At any time, the Authorities can claim that they permit freedom of religion. By means of atheistic teaching, rigid control, periodical persecution, imprisonment, loss of job and housing accommodation, the State ensures its containment.

The Stifling of Initiative

"Communism contains within itself the seed of it's own destruction" was the phrase I kept repeating, while Janice was observing that a woman tourist had changed her clothes three times in one day ! Like so many of the world's big movements, Communism is intrinsically of limited duration. It's another example of the loss of confidence in free will and our ability to make moral progress. For moral progress doesn't exist apart from individual response within society. Social justice is the collection of individual responses. Nothing more or less. In stifling individual initiative, Communism stifles the vitality of the State. There can be no economic or moral progress when individual initiative is held back. First-stage Communism does this ruthlessly as a matter of policy and "philosophy". No wonder the naive still look to the emergence of the commune. They always will ! If a paradise on earth could emerge, Marxian Communism ensures that it never would. It stifles the human will and initiative in a way that precludes any possible economic improvement. It has to die through natural causes.

We men and women lamentably fail to be peaceful and just towards each other and so, from time to time, it's inevitable that the prevailing gloom and despair becomes ripe and ready for being mobilised by hungry and clever power groups. A sort of 'philosophy' is developed to captivate the masses and so enforce on society what individuals usually do not do for themselves. The Marxist dream of the future Utopian, heaven-on-earth commune inspires forcibly taking over the bourgeois State by proletarian dictatorship. The worst elements of capital society inevitably in due course infiltrate and manipulate the top powerful positions in Communist society as effectively as they operate elsewhere.

Communism a Total Failure: It has to be

Through the intense mental stimulation of a visit to the U.S.S.R. it becomes more and more clear that Communist experiment is not only a total failure. It has to be. But with the entrenched position of the regime, the necessary failure can be manipulated to continue for a long time.

What is certain is that the greed inherent in individual initiative can only be effectively curbed by the very thing Communism sets out to stifle. Individual initiative is the very stuff of a vibrant, financially healthy society. A similar individual initiative is the only effective way to curb our greedy tendencies. External conformity imposed by strong State intervention can only impede moral and economic progress by stifling personal initiative and (artfully !) transferring the solution to "the State"!

Revolution of the Spirit Alone Valid and Effective

My good friend John is as convinced of this as I am. What he does not at present see in sufficient depth is that the only way to provide the corrective that Communism cannot provide is by a revolution as intense and concentrated as that of 1917. Inherent personal greed can only be curbed in a correctly placed revolution. In the Way, Truth and Life of Jesus Christ we find the only valid theology of liberation. To revolt anywhere else is to waste time, transfer the guilt, impose pain, anguish, bloodshed and loss of life. It confuses and postpones the real revolution. The revolution can only lastingly benefit and endure when it takes place in the enormous inner world of the spirit. As yet John doesn't really see this. The only way we can effectively overcome the illusory gods of Communism, Socialism and greedy individual initiative is by finding a personal and individual dynamism for God and His peaceful and loving inner Kingdom, which begins to compare with the dynamism of the business and competitive mind. Any political movement which ignores or stifles this is inevitably doomed to share in the transitoriness of Communism itself.

The Catechetical Revolution - Blessing or Disaster ? 11

MICHAEL DAVIES

The Dutch Catechism

THE manifest intention of the new catechists to teach a new faith rather than new methods was, of course, not confined to this country. In point of fact Britain came somewhat late to the scene and our new catechists were doing little more than follow trends set in Europe and the U.S.A. In Europe, the two countries in which the most radical departure from Catholic orthodoxy was evident were France and Holland. But it is to Holland that we must look for the prime source of deviation in the English-speaking world. I am speaking, of course, of the notorious, or glorious *Dutch Catechism* — depending on your point of view. Cardinal Heenan has remarked that, in the sixties, “some Dutch Catholics had made almost a religion of ecumenism. Impatient of any doctrinal differences, they were ready to barter any doctrine in the cause of external unity”. The appearance of the *Dutch Catechism* in 1967 provoked such a scandal that the Vatican was forced to act. A commission of cardinals appointed by Pope Paul VI found it deficient on the following questions. Please note them carefully, and please bear them in mind as most of the defective text-books in the English-speaking world are derived directly or indirectly from this source of error. Here are the doctrines it failed to present adequately :

1. The existence of angels,
2. original sin,
3. the Immaculate Conception,
4. the satisfaction made by Christ,
5. the Sacrifice of the Cross,
6. the Sacrifice of the Mass,
7. the Eucharistic presence,
8. transubstantiation,
9. the infallibility of the Church,

10. the role of the priesthood,
11. the Teaching Authority of the Church,
12. the Blessed Trinity,
13. the efficacy of the Sacraments,
14. miracles,
15. souls in purgatory,
16. certain points of moral theology including the presentation of conjugal morality.

Please consider this list for a moment or two, and please consider the fact that the authors felt able to publish it within only two years of the closing of Vatican II. Here is a verdict on the Catechism delivered by Professor J. P. M. van der Ploeg, OP, one of the most distinguished living Catholic scholars in Holland, a biblical scholar of international repute, and a leading authority upon the Dead Sea Scrolls. He is also a very brave man. His consistent defence of orthodoxy in Holland has won him no awards as the most popular priest of any year. Indeed, there is a very strong element of nationalism in the Dutch situation today. Many Dutch Catholics now see the conflict as one between the enlightened, fearless, freedom loving Dutch and the reactionary, obscurantist Romans. To be an orthodox Catholic in Holland now is almost akin to being traitor. Professor van der Ploeg has told me in person of the abuse and harassment he has had to endure . . . This is his assessment of the book:

The Dutch Catechism is, from one end to the other, a manual of Modernism for which it aims to win an acceptance everywhere. In order not to alarm its readers the true import of its teaching is frequently concealed by deceptive and ambiguous phrasing, although at times the authors have the insolence to flaunt it openly. The Dutch Catechism has already caused incalculable harm throughout the world, as a Roman Cardinal confided to me recently.

Evidently, the findings of the Commission of Cardinals endorse this very strong condemnation by Professor van der Ploeg. Unfortunately, the Vatican did not order that the book should be withdrawn from circulation and the authors subjected to censure. It provided instead a detailed series of amendments to be incorporated into the text.

No doubt the Pope feared the consequences of open conflict. Rome has always been reluctant to take action which could lead to open schism. And what was the reaction of the authors? It was the typical reaction of rebels in the face of indecisive authority; they refused to incorporate the amendments into the text. English, French and German translations were hurried into circulation. Once more the Catechism was not condemned, another compromise was offered, and this time the authors accepted it. The Vatican asked them to add the corrections as a supplement to the book and they agreed.

So that was the final result. This compendium of doctrinal poison could be circulated providing it was accompanied by an antidote which the reader could take or not as he saw fit. In my opinion the situation was now worse than before as the book was circulating with the permission of Rome, which gave it a veneer of respectability and considerably undermined the case orthodox Catholics could make against it. I had better add, for the sake of accuracy, that its official title is *A New Catechism*, which is only appropriate as it propagates a new religion.

The Dutch Catechism was written for adults, but, as I have already stated, it became the model for countless textbooks for adults and children. It would be hard to find a syllabus for Catholic schools in this country where it is not recommended as a source book for teachers. One positive result of the critique made by the Cardinal's Commission was that it provided a yardstick by which new textbooks could be judged. When complaints are made concerning some new series being foisted upon teachers by high pressure sales techniques, a typical response is to ask the person who complains to point out the heresies. In most cases there are none, or at least they are not explicit. But a book purporting to present the Catholic faith in which the sixteen points I have listed are either not present at all, or are ambiguously presented, can certainly be termed implicitly heretical. I do not know of a single series of books being recommended by official catechetical centres in this country in which all or even a reasonable number of these doctrines are given an adequate presentation.

**Approaches : The Latin Mass Society : Father John Flanagan :
Christian Order**

The original feelings of unease expressed by individual teachers or parents in this country gradually began to be made public, firstly in what can only be described as a samizdat press. First in the field, to the best of my recollection, was *Approaches*. This journal is edited now by Hamish Fraser, and began as a joint venture with Geoffrey Lawman in 1965. It is still going strong today. The debt the English-speaking Catholics owe to Hamish Fraser cannot possibly be exaggerated, and yet, I fear, it goes largely unrecognized. Articles from *Approaches* have been reproduced in many languages all over the world, and, more important, have led to practical initiatives in defence of orthodoxy. But the fact that an active resistance to the new catechetics quickly emerged in our country was also due in no small way to the Latin Mass Society.

The Second Vatican Council had hardly concluded when it became obvious that its intentions on the subject of the Latin liturgy were being flouted, I would say that the liturgical treasury of the Roman Church is undoubtedly the greatest cultural heritage of Europe, if not the entire world. As an expression of worship, of deep spirituality, as a work of art I believe that it surpasses even the great cathedrals built to enshrine it. The treasury of sacred music, in particular, commanded the Council, was to be preserved and fostered with great care. Has it been preserved and fostered with great care in your parish? If it has been tell your friends, I'm sure they'd like to know. One of the greatest abominations of the post-conciliar era is the so-called "Children's Mass". If I am ever appointed Lord High Executioner, those responsible for it will go to the top of my list I can assure you. The Latin liturgical tradition was the birthright of our children: it has been kept from them by its very custodians, and in its place they have been fed a mess of pottage, and what a mess it is, a mish-mash of profanity, banality, gimmicks, entertainment and watered-down Protestantism. An axiom of the new catechetics is that the instruction must all be derived from the children's own experience. If this principle is valid then

we have no reason to complain about this item from a book of Catholic hymns for children. It is entitled *T.V.*

Smash and crash,
the actors dash!

That was verse one, the entire verse, "Smash and crash, the actors dash": Now we have a chorus:

It's fun to look and listen,
T.V., T.V., every time:
It's fun to look and listen.

Now for verse two: "Come along! let's sing a song". That was it. Then comes the chorus again followed by verse three. This verse has a very high theological content, so listen carefully: "Thank you Lord, for eyes to see". You will have noted that, sadly, it does not reach the aesthetic standard of the preceding verse; it doesn't rhyme. The final verse is rather significant: "Learn of Man, and all you can". Then comes that rousing chorus once more:

It's fun to look and listen,
T.V., T.V., every time:
It's fun to look and listen!

I believe that the correct expression to describe this hymn would be "a celebration of the children's own experience". I could think of an expression which I would deem more accurate, but I had better not use it in mixed company.

Another theme of the new catechetics is that we were wrong in the past to make a distinction between the secular and the sacred, and that every aspect of our life is sacred. I would like to point out that it has not escaped Catholic educators in the past that every aspect of our life can be made sacred if done for the greater glory of God. I once taught in a Jesuit preparatory school where the letters AMDG appeared above every piece of work. I fear that what the new catechists and their allies, the new liturgists, have done is not to spiritualize the secular but to secularize the sacred, so that children today lack any sense of the transcendent. This may not be entirely coincidental, as the ultimate logic of Modernism is that God is not transcendent, "out there", but only immanent, "in here"; that is, that God and man are synonymous.

I appear to be digressing, but I am not. One of the points which Hamish Fraser has never ceased making, though his appeals have frequently fallen upon deaf ears, is that we cannot compartmentalise our defence of the Faith, which, alas, many orthodox Catholics insist upon doing. Never mind catechetics, say some, it's the Mass that matters, and that's all I care about. Never mind the Mass, say others, all I care about is my children's religious education, and both groups are likely to maintain that they simply don't have the time to interest themselves in the social teaching of the Church. It is this unfortunate attitude which has resulted in our efforts to defend the Faith being far less successful than they otherwise might have been.

I would like to return to the subject of the Latin Mass Society, which I was discussing at the beginning of this digression, which, I hope, wasn't really a digression at all! The relevance of the Latin Mass Society to the resistance to the new catechetics is that it was founded while the Council was in progress, in April 1965, to resist an erosion of our Catholic heritage being carried out in the name of the Council, but which the Council had not mandated. It brought together a large number of Catholics, including some of the most distinguished laymen in the country (Sir Arnold Lunn was the first President) who were able to appreciate that some changes which came with official sanction could still be detrimental to the Faith. This was a totally new departure for British Catholics who had been distinguished for their docility in the face of authority. Many of those who became active in resisting the new catechetics were also members of the Latin Mass Society, and they were people who could not be cowed simply by being told that the bishop had approved it. On a personal note I could add that my own involvement in various aspects of the struggle for orthodoxy began by joining the Latin Mass Society, and by being introduced to *Approaches* by two lady members who discovered that I was a teacher. It was, in a way, my Damascus. When I read that particular issue everything became clear, and a number of apparently unrelated points which had been troubling me all fell into place. Thus, had it not been for *Approaches*, or for the Latin Mass Society, I would never have written anything

at all. I am sure that there are some people who would not have been displeased at this.

Another important date was Wednesday, 21 February 1968, when the Catholic Priests' Association was founded. The secretary was Father John Flanagan. He was a very good friend of mine, though we didn't always agree, and even his best friends would not have claimed that he was a model of tact. The 27th of March marked the seventh anniversary of his death, and a tribute to him appeared in the *In Memoriam* column of *The Universe*. It described him as a gallant and well-loved priest, a gentle pastor, yet a fearless fighter for the dignity and honour of his God and the truth of his Faith. I am sure that all who knew Father Flanagan will subscribe to these sentiments. I first met him at a meeting which took place on Monday, 12 May 1969 at the Commonwealth Society's building in Northumberland Avenue. I consider this meeting to have been of great importance in the fight for orthodoxy. Its purpose was to launch the publication of a book by a Carmelite theologian from Australia, Father Patrick J. Gearon. The title of the book was *The Wheat and the Cockle*, and it contained a foreword by Bishop Bernard D. Stewart of Sandhurst, Australia, wholeheartedly endorsing the message of the book, which is basically the message I have been giving you tonight. "There is a spirit of revolt abroad", wrote Bishop Stewart. "It is part of a present social sickness and carries dangers beyond reckoning". Bishop Stewart wrote these words in 1968, and each succeeding year has endorsed their prophetic nature. Where the defence of the Faith is concerned, I have no doubt at all the Bishop will be seen as the St. John Fisher of this era, a St. John Fisher for the entire English-speaking world. Bishop Stewart has retired now, from his diocese at least, but by no means from the fight. If you subscribe to *Christian Order* you will be aware of this, and if you don't subscribe to *Christian Order* then you ought to do so at once. Having mentioned *Christian Order*, I had better say a few words about this fine publication. I'm afraid that this lecture seems to be turning into some sort of progressive "love-in", but I hope you won't mind. The progressives, the new catechists, the new liturgists have a marked

penchant for meetings and conferences where they spend most of the time praising each other and saying what wonderful people they are. Well, why shouldn't we do it for once, particularly as in our case it's true? *Christian Order* began publication in 1961. It was primarily concerned with the social teaching of the Church, but Father Crane soon became involved with developments in religious education and the liturgy. I recollect when he was rallying his readers for a great effort to bring his circulation up to 3,000. It really can be done, he assured them — and it was. At a time when most Catholic journals have a declining circulation, and many have closed down, *Christian Order* now has about 10,000 subscribers, without any subsidies, any advertising, or any support in high places. I know that thousands of Catholics in this country would not mind being described as *Christian Order* junkies, and that the high point of each month is the day they get their regular *monthly Christian Order* fix. Not least among the merits of *Christian Order* is that it proves to its readers that they are not alone, and they are not eccentric, in feeling the way they do about the destruction of so many Catholic traditions. "It is an absurd and detestable shame", wrote St. Thomas Aquinas, "that we should suffer those traditions to be changed that we received from the fathers of old". That is the message which *Christian Order* brings to us every month.

I have, however, digressed from the meeting at the Commonwealth Society, in 1969. Father Flanagan was not the only speaker. Major Patrick Wall, MP also spoke. Major Wall, now Sir Patrick Wall, was soon to found the 'Pro Fide' movement, and this, more than any other factor, served to bring the catechetical debate out into the open. The reason that I believe the meeting at the Commonwealth Society to have been so important is the same as the one I have just given for the great value of *Christian Order*. The hall was packed out, those concerned for orthodoxy found that they were not alone. The movement obtained a great impetus, and has not looked back ever since.

Involvement and Controversy

My own involvement began, like the career of Koko, by a set of curious chances. I had attended a series of lectures

at the Southwark Diocesan Catechetical Centre given by Father Telford, the Director. I thanked him for basing his lectures on the *Credo* of Pope Paul VI — I should have mentioned this document before. It appeared in 1968 and was a restatement by Pope Paul VI of the basic truths of our Faith which had been questioned in the Dutch Catechism. It could be, and in fact was, seen as the Pope's answer to that compendium of Modernism. Some weeks later Father Telford asked me if I would give a talk on sex-education for him. Moves were afoot to introduce sex-education into Catholic schools. He didn't like it, but had been ordered to have a discussion on the topic at the centre. Needless to say, a nun spoke in favour of introducing it. My talk seemed to go down quite well, it was much briefer than tonight's, and one teacher suggested that I send it to *The Universe*. I did this and, to my surprise, it was published. Even more to my surprise I was invited to lunch with the Editor who told me that it had received the largest and most favourable response to any feature they had published. He asked me to write something else. On 29 May 1969 *The Universe* published another article of mine entitled "Whatever happened to the religion lesson?"—and, my word, didn't that set the cat among the pigeons! At first the Editor was delighted. It brought an even larger favourable response than the previous one, but also attracted some unfavourable letters from leading catechists—particularly those from Corpus Christi College. This was an institute which Cardinal Heenan had established in Denbigh Road, West London, in 1965. It soon became a cause of controversy, firstly for the dubious orthodoxy of its teaching, and secondly, for the extent to which it was becoming a matrimonial agency for the priests and nuns attending the courses. I hadn't mentioned the College or any of the lecturers by name, but it was claimed that my article was aimed at them, which was perfectly true. One of them, Sister Ruth Duckworth, demanded frank dialogue rather than criticism of unspecified persons. Since then I have always specified the persons I have been criticising and, believe it or not, this has resulted in my being accused of making personal attacks.

Well, the Catechetical Establishment was in furore. Father David Konstant, Adviser on Religious Education in

the Archdiocese of Westminster, was delegated to make a reply — which he did. He was probably disconcerted at the response to his article which was, in general, very critical. Worst of all, Father Telford wrote a long letter rebutting Father Konstant, which was really more than the authorities could stand, and the correspondence was brought to an abrupt halt.

Dossier in Catechetics

I then received a request from Hamish Fraser to write something for *Approaches* on the subject of catechetics — at any length I cared. It is a mistake to ask me to say or write anything without a length limitation, and he received a piece 204 pages long, which he published as the *Dossier on Catechetics*. I still find it hard to believe the impact this had. Hamish had to keep reprinting it, and requests for it came from all over the world. Most important of all, Major Wall and the 'Pro Fide' Committee wrote to the *Catholic Herald* on 22 January 1971, not endorsing the Dossier, but demanding that Catholics should face up to and debate the issues which it raised. The principle issue, Major Wall said, was as follows: "Mr. Davies says that the Faith of our children is being endangered: is this true?"

There was most certainly a public debate, and it was not confined to the Catholic Press but had repercussions in *The Times*. I had listed ten prominent proponents of the new catechetics in the *Dossier*, and this had provoked particular outrage among the progressives. Accusations of "heresy hunting" soon followed. As it happens, I hadn't accused anyone of heresy, simply of presenting the Faith in an inadequate fashion. The debate was long and fascinating. Having read through it once again in order to prepare this lecture I am inclined to think that it should be published one day. I will give you a very brief idea of the lines it followed, but first I must mention another important document which had appeared in 1971, the *General Catechetical Directory*. It emanated from the Sacred Congregation for the Clergy and listed 31 basic points of doctrine which should be included in a satisfactory Catholic syllabus. The list includes those doctrines I have already mentioned which were found wanting in the *Dutch Catechism*.

Pro Fide and the New Catechetics

The approach followed by critics of the new catechetics was almost invariably factual. We were challenged to give chapter and verse for our allegations, we did so. 'Pro Fide' brought out a number of documents doing this, including one entitled *Doctrine in Catechetics*, which provided detailed analysis of twelve texts and syllabuses in the light of the Directory. The Vatican says that these doctrines should be taught, they are not being taught — that was the *Pro Fide* approach.

The response of the new catechists tended to be emotional. I cannot recollect a single occasion on which they attempted to prove 'Pro Fide' and their other critics wrong on a point of fact. Among these critics there was now the very active *Faith* movement led by Father Edward Holloway and Father Roger Nesbitt. The new catechists used the tactic of accusing their opponents of various offences, principally of being uncharitable; being against Vatican II; not understanding the catechetical movement; not understanding theology and being negative.

Unfortunately, the general reaction of bishops, in public at least, was to side with their catechetical directors. This is not surprising as they had been appointed by the bishops, had taught with the authority of the bishops, and hence the bishops' own prestige was involved. If they had admitted the justice of the complaints they would have been admitting a failure on their own part to carry out the prime mandate of a bishop, to preserve the deposit of faith and hand it on intact to the next generation. Such an attitude is a common phenomenon in public life, and is not confined to bishops. In most cases the bishops had simply presumed that their directors were doing a good job. A mother who had been to see her own diocesan bishop to ask whether he really approved of a most inadequate syllabus was astonished when he confessed to her that he had never got round to reading it. I know that our bishops have many things to concern them today, Peace and Justice in all sorts of unlikely places, nuclear weapons, housing, unemployment, premises for Rastafarians to smoke their pot, but I would suggest to them, with all respect, that perhaps the education of children in Catholic schools might be given some prominence in their deliberations.

Well, to cut a long story short, Corpus Christi College was eventually closed down. Cardinal Heenan had feared an avalanche of protest, but it didn't materialise. A few other notorious proponents of the new catechetics have since been removed from their positions, but in general the position is very bleak. I might mention that most of the priests on what was described as my list of heretics have now left the priesthood and married, including Father Hubert Richards, the principal of Corpus Christi College, and Father Peter de Rosa, the vice-principal. Cardinal Heenan had admitted to Father Telford that Father Richards no longer believed in the Trinity or the Incarnation in a Catholic sense, and yet Mr. Richards, as he now is, still gives courses to priests under Catholic auspices. The graduates of Corpus Christi College are now in positions of influence throughout the country. I do not know of a single Catechetical Centre which is not firmly committed to the Corpus Christi line, and, in general, the situation in our schools worsens from year to year. Each year thousands of teachers who received their training before the imposition of the new catechetics retire and are replaced by new ones who, frankly, do not have the remotest idea what the Catholic Faith is. There are, of course, exceptions to every generalisation, and there are exceptions to this one, but overall the gloomy picture I have given you is accurate. There is a vast vested interest in maintaining the current status quo. Publishers of catechetical texts are geared to the current approach, so are the training colleges and their staffs. The best description I have heard of the contemporary situation is that in primary schools the children learn nothing in their religion lessons, and in secondary schools they conduct discussions on what they learned as primary school children.

Canon Telford and the New Catechetics

The emphasis of the new catechetics is that it must be child-centred, that is, man-centred. I have mentioned several times that the most evident change within the Church since Vatican II is the shifting of attention from God to man, from the next world to this world. Father John Flanagan wrote in 1968: "It would be a very un-

observant person indeed who would not notice in the post-conciliar Church, the shift of emphasis from God to man, from moral evil to social evil, from theology to sociology, from scholasticism to the empty jargon of secularism and pseudo-progress". No one has summed it up better. See how this is reflected in the current philosophy of the Westminster Religious Education Centre :

It makes little sense to proclaim religious truths unless they are based on the child's world and his experience. The doctrine of God is something which is grounded and anchored in man's multiple experience of life. The reality of God cannot be encountered apart from our experience of the world in which we live.

This, of course, is sheer drivel. The nonsensical nature of this statement derives from a failure to distinguish between method and content. The method must be adapted as far as possible to the age and ability of the child, but the content of religious education must be what Our Lord Himself handed down. Are these people saying that the Lord's own teaching, the deposit of Faith, is incomprehensible? Here is Father Telford's answer to those who use the child-centred approach as an excuse to deny Catholic children a knowledge of those Catholic truths to which the General Catechetical Directory states they are entitled to be taught :

As far as method is concerned, we *must* begin from a consideration of the pupil's characteristics — intellectual, psychological and the rest . . . But the danger is that the principles which are being applied — often commendably — in changing can gradually become applied also to content. And this is simply not a valid transfer at all. Method can and should be child-centred. To limit the content to what the child is likely to be interested in, or to what is within the child's natural experience, is to impose limitations upon the God-given potentiality which every child has, to make a response of Faith under the enlightenment of grace. It would seem a tragic failure, to lead children towards a Faith that transcends natural experience.

That, I would suggest to you, is just plain common-sense. I would like to stress in particular Father Telford's

reference to the "God-given potentiality every child has to make a response of Faith under the enlightenment of grace". The new catechists fail to take into account the supernatural help given to Catholic children to accept and understand the Faith which they receive with the grace of baptism.

Father Telford is now Canon Telford. He is no longer Director of the Southwark Catechetical Centre, he is no longer Vice-Chairman of the Department of Catechetics. He resigned from these positions, and resigned for a very sad reason. Canon Telford found that he was waging an almost single-handed fight for orthodoxy, and that he was receiving no support whatsoever from the bishops as a body, although he certainly had the private support of some bishops. He therefore deemed it pointless to continue what was clearly a hopeless struggle within the catechetical establishment. He wrote a long and detailed letter of resignation which he sent to every bishop, and which had no effect whatsoever. It appeared in *Christian Order* in April 1977. His conclusions are depressing, terrifying even, but they will indicate that my own gloomy assessment is not exaggerated. Here are his words:

Modern catechetics is theologically corrupt and spiritually bankrupt. Its structures and innovations are irrelevant and unmeaningful for Catholic Faith, and can achieve nothing but its gradual dilution. The authentic renewal of catechesis will come not from them but from the faithful.

Crisis in Catechetics : Cardinal Ratzinger

There are now some important voices conceding that all has not been well in the movement. Archbishop Winning of Glasgow admits that there have been "a lot of bad experiences in catechesis with untried theories being put into practice. R.E. reached a low ebb. For a generation there was little to commend it in approach or in content. The victims of that period are now young adults, and they are deprived because of it". Well, what could be clearer than that — and the word "victim" is the best possible description of the poor Catholic children who are subjected to the new catechetics. I cannot help noting, however, that when

these "bad experiences" were taking place Archbishop Winning remained silent, or even defended the catechists responsible. He now claims that there has been a great improvement when, in fact, the situation is even worse.

A far more important admission took place at a conference in Paris in January 1983. Archbishop Lustiger of Paris had invited a number of prelates to speak on the subject of catechetics, including Archbishop Ryan of Dublin and Cardinal Ratzinger, Prefect of the Congregation of the Doctrine of the Faith. Dr. Ryan stated that:

Experience in Ireland would seem to suggest that in spite of the fact that time, energy and money have been spent on the production of elaborate text-books and tapes, and on the training of teachers of religion, many children can emerge from our primary schools without knowing the basic prayers and elements of the Faith appropriate for their age.

This is just what we had been saying for nearly fifteen years. But the most important speech was given by Cardinal Ratzinger whose special task is to watch over the purity of Catholic doctrine. I will try to summarize the principal points of his talk as briefly as possible.

The Cardinal admitted candidly that there is a crisis in catechetics; that it had been a fundamental and grave mistake to suppress the catechism; the method of teaching the Faith came to be considered as more important than the content of what was taught; this resulted in the attitude that religion must be adapted to what is acceptable to man, rather than man adapting his life to the demands of his faith; behind the rejection of the catechism and the collapse of traditional religious instruction lies a rejection of traditional Catholic dogma; the experience of the community becomes the ultimate criterion for deciding belief. The Cardinal has no hesitation whatsoever in telling us where to discover what we must believe if we wish to remain true to the Faith of our Fathers, and his recommendation is one which will send every proponent of the new catechetics screaming to his psychiatrist. Cardinal Ratzinger tells us that the most important Catholic Catechism is the Roman Catechism published by St. Pius V after the Council of

Trent, a catechism which expresses itself clearly on the goal and content of catechesis.

Well, what do you think about that ? The solution to the catechetical crisis is a return to the doctrine of the Catechism of the Council of Trent—the Catechism of St. Pius V. And why ? Cardinal Ratzinger has the answer : it gives us a catechetical structure “whose core went right back to the beginnings of the Church”. In other words, it goes back to Jesus Christ, the divine teacher.

Cardinal Ratzinger's lecture was, of course, virtually ignored by the Catholic press in this country. I consider it to have been a total vindication of the efforts of those who have been opposing the new catechetics since 1968. No longer can we be shrugged off as reactionary priests or ignorant laymen. This would be a dramatic point on which to conclude my own lecture, but realism demands that I return once more to the current situation, which is that the state of religious education in this country is worse than it has ever been, and that, as far as I can see, Cardinal Ratzinger's admonitions have been ignored by the catechetical establishment. What then must a concerned Catholic parent do ? Two things : firstly, we must not give up the struggle to have orthodox teaching restored to our schools. Let me quote Father Paul Crane here : “Catholic parents have the right, and the duty to see to it that their children are taught the truths of their religion”. That says it all. How should they do this ? They should do it by bringing their complaints to the attention of teachers, bishops, the Apostolic Delegate and the Holy See. Write to Cardinal Ratzinger and Cardinal Oddi, Prefect for the Congregation for the Clergy. He is right behind us in the fight for orthodoxy in catechetics, and I only wish time had permitted me to quote him to you. Secondly, be sure that your complaints are factual. Don't just rely on what your children tell you — I advise this as a teacher and parent. Examine the syllabus if you can get it, often there won't be one. Check through the text-books—use points from the Dutch Catechism or the Pro Fide analysis as a checklist. Cardinal Wright, who was Cardinal Oddi's predecessor as Prefect of the Sacred Congregation for the Clergy, made

the following remark concerning the General Catechetical Directory on which the Pro Fide analysis is based.

The General Catechetical Directory, he explained, "makes parents a control on the teacher where the bishop may lack the time or the awareness of the need for such control. Our parents love their children, and they do not wish them to be taught nonsense or to receive inadequate, incomplete, or vitiated presentations of the Faith. The General Catechetical Directory has given them a means of control".

The General Catechetical Directory is still available for those who wish to obtain it. If doctrines which it says should be taught are not being taught, you have every justification for asking why. As Cardinal Wright expressed it, "Catholic parents love their children and do not want them to be taught nonsense".

Pope John Paul : "Catechesis in Our Time"

But there is one document above all which you must own and quote from. It is entitled *Catechesi Tradendae* and is an apostolic exhortation by Pope John Paul II—the English title is *Catechesis in our Time*. You will find all the arguments I have been putting forward in this lecture contained there. The opinion of the Holy Father on method is exactly the same as that of Father Telford, and on content too. Let me quote him :

The person who becomes a disciple of Christ has the right to receive the "word of Faith" not in mutilated, falsified or diminished form, but whole and entire, in all its vigour . . . Teachers must refuse to trouble the minds of children and young people with outlandish theories, useless questions, and unproductive discussions.

Pope John Paul even quotes two sound sources to which we should go to discover what should be taught—they are the *Credo* of Pope Paul VI and the General Catechetical Directory.

While agreeing with Father Crane that it is our right and duty to fight for sound teaching in our schools there remains the problem of what to do when we cannot obtain it, Cardinal Seper, Cardinal Ratzinger's predecessor as Prefect of the Congregation for the Doctrine of the Faith, accepted

that in the present climate many bishops are taking no notice of what Rome requires. The only solution for a Catholic parent, when his bishop will not co-operate with Rome and ensure that a syllabus based on the General Catechetical Directory is made mandatory for all his schools, is to teach his own children. In many cases, alas, he will consider it prudent not to send his child to a Catholic school.

One of the practical initiatives which has emerged as a response to the present crisis has been the establishment of Catholic bookshops where only orthodox literature is sold. The most notable of these is the Holy Cross Bookshop in Catford which now has in stock excellent books for Catholic children of all ages, including systematic courses of religious instruction. I am sorry that it has been so long, and I must prolong it for just a few more moments. You may have noted that I have not yet answered the question posed in the title, I have not yet expressed my opinion as to whether the catechetical revolution has been a blessing or a disaster. Sherlock Holmes would have deduced my answer by now; in fact, I think Dr. Watson might have managed it. Before confirming your conclusions for you I will read one more quotation from Canon Telford :

What would our martyrs have thought of the 'faith' which is preached and practised by many ardent 'renewalists' today ? A faith in which 'leading catechists' tell parents to instruct their children that the Mass is "Jesus' jolly tea party"? A faith in which 'leading liturgists' invite an adult congregation to hop, skip and jump around the altar as a 'meaningful thanksgiving' at the end of Mass ? A faith in which 'leading theologians' reject solemn declarations of the Holy Father, because the 'matter is still under discussion'? All these aberrations I have personally witnessed—and many more . . . How would our martyrs have reacted if they had known how, in the twentieth century, that Catholic doctrine would be secularized and liturgy trivialised ?

Well, I think that the reaction of our martyrs would have been that what has taken place has been a disaster, and that is my conclusion too. The catechetical revolution has been a disaster.

Book Reviews

BLASPHEMOUS NONSENSE

That's My Boy by José Cortes, trans. by Fr. John Medcalf; Collins Paperback.

As one might expect from the credits on the cover, praising the energy and revolutionary impact of the Gospel, *That's My Boy* is one long propaganda exercise for liberation theology. The book is presented in black and white comic strips, with the bad guys, usually biretta-wearing, sour-faced priests all in black. The dialogue is trivial and, in parts, blasphemous and obscene.

All the main characters are portrayed as misfits. There is a swearing John the Baptist calling for revolution; Andrew is a reader of girlie magazines; Peter keeps his children away from school because it is only for the rich, and James and John are involved in anti-government agitation. Our Lady, a Nazarene beauty, organised coach trips for the elderly, and wrote songs. The best known of these, the *Magnificat*, is acclaimed as "that protest song about the haves and have-nots". Our Lord himself, referred to as J.C. throughout the book, becomes nothing more than a radical revolutionary, to whom traditional Catholic teaching would be anathema. Such teaching produces "frightened young people who see atheism as freedom from fear" or "neurotic visionaries in need of a psychiatrist". Christ would never have "entered a Church where you needed a suit and tie to worship God" and "He would have despised a Bishop who ate better than the poorest of his flock".

We are told that despite R.E. lessons, the good news came from the Beatles, "All you need is love", so that anyone will go to Heaven provided he has helped the poor, even if he is an atheist. Organised religion is a thing of the past, nothing more than "human customs and traditions". Parables are "examples from nature to show us what we can do when we adopt a life style like God's". As for God the omnipotent Lord, he does not exist, he is merely a loving father caring for his children, which means the poor, not the rich, who are portrayed in this parody of a book as jewel-encrusted pigs.

The whole attitude of the book can be summed up in two quotations. The first comes from a supposed letter written by Christ, "Too many people are blind, handicapped, poor — for them this world is a blasphemy against God's love. Nobody can believe in God in a world where people die and are unhappy". The second comes from the end of the book, "We are going to live like God, be perfect as God is perfect".

What more proof can we need that this is another example of a man-centred religion, where perfection is obtainable on earth.

J. M. Burke

LUST AND LOOT

The Beginnings of the English Reformation by Hugh Ross-Williamson; The Neuman Press, Rural Route 2, Long Prairie, Minn. 56347, USA; pp. 113; \$9.95.

If one wanted to be brutal, the story of the Reformation in England could be summed up, tersely but truly, in terms of lust and loot. For that, in fact, is what it was, as the late Hugh Ross-Williamson has shown so brilliantly and in such beautifully succinct prose in his Essay. The work is that of a true scholar, possessed of that rare gift, which so few scholars have, of presenting a thesis with such perceptive clarity that the reading public at large would have little difficulty in grasping its argument. And not only that. I am personally of the opinion that they would be enthralled by it. This splendid piece of writing can be described with accuracy as a beautifully produced essay. In all, it encompasses just over a hundred pages. Small in size; but magnificently large in vision. Throughout it rings true. It must do, for it *is* true. There is so much one can learn from it.

The work was first published in 1957 by Sheed and Ward, New York. Now, it has been republished by the Neumann Press in the United States, which, very happily, has been republishing some of the Catholic masterpieces of the recent and not so recent past. Amongst these, thank God, is Hugh Ross-Williamson's tellingly concise Essay. It needs reading today, especially by those subject at present to the malign impact of what appears as the pervasive and pred-

atory thrust of contemporary neo-modernism. Let these take courage from the fact that, though ecclesiastical authority failed the Church then, the steadfastness of the laity—especially the good decent ordinary folk of England—held the line and saved what was left after the destroyers had done their work. At least something was preserved, but only because the laity held fast so that, when the time came, the missionary priests were able to cash in, as it were, on the splendid perseverance of those who held fast to the Old Faith “come rack, come rope”, fines and dispossession and beggary and God knows what. And now, in these deeply troubled days for the Church in this country (and elsewhere), it is not unlikely that history will repeat itself, though in a somewhat different environment, so to say. For it is clear enough that now, in England, it is the laity who are holding the line and the clerics and religious, high and low, who are in default. Hold the line the laity must and will until, once again, we have priests and religious amongst us ready and willing to give all that they have for the truth that will once again, unite us all. That day may be a long time coming. The layfolk must—and will—hold the line until it does. Let them look back when depression overtakes them at the way things are, to Robert Aske and the gallant 30,000 who flocked round the Banner of the Five Wounds in the Pilgrimage of Grace, only to be cheated of their prize—the Old Mass—by Henry’s treachery. Let them turn to Ross-Williamson’s description in his *Essay of the rising of the Westcountrymen against the attempted imposition of the New Prayer Book on the people of England on Whitsunday, June 9th, 1549*. In the Author’s words :

“On June 10th, 1549, a body of Devonshire peasants, having sampled the service, forced their parish priest to restore the Mass. The news spread and the revolt started. Within ten days a people’s army, possibly six thousand strong — the figures are difficult to arrive at accurately — had taken Crediton and was menacing Exeter. Their demands were simple and pointed. They asked for the restoration of the Mass in Latin and the Reservation of the Blessed Sacrament as formerly, Communion in one kind and the return of the old ceremonies, services and images. ‘We will not receive

the new service, because it is but like a Christmas game', they announced, 'but we will have our old service of Matins, Mass, Evensong and procession (i.e. the Litany of Our Lady) in Latin not in English!' " (*op. cit.*, pp. 68-69).

In the end they met defeat, as they were bound to because they lacked the professional expertise of the 1500 mercenaries—veteran Italian infantry and German cavalry—who formed the core of the royal forces, five thousand in all, who defeated them outside Exeter. In the end, in Belloc's words, "The killing was indiscriminate; 4000 were shot down or ridden down or hanged before the men of Devon would accept, without enthusiasm, the exquisite prose of Cranmer". These are our forefathers in the Faith. They are the ones we turn to today.

To consider for a concluding moment and slightly more expressly the lust and the loot; what you might describe as an example of English pragmatism at its worst. Hugh Ross-Williamson sums it all up in the very last lines of his splendid Essay: "... the Reformation in England was the imposition of a foreign religion to justify an economic revolution, set in motion by the lust of a bad Catholic king who made himself and his successors the Spiritual Heads of a new State Church". You may not like this description, but it happens to be true. There you have it.

The loot followed the lust of Henry VIII for Anne Boleyn — the marriage lasted no more than three years, when Jane Seymour caught the King's eye. There followed the pillaging of the monasteries under Thomas Cromwell, who subsequently lost the King's favour and, with it, his own head; then, particularly under the boy King, Edward, the importation from mainland Europe of the new prophets of Protestantism, who would impose on the English the New Religion, sought, in fact, not for itself, but, in the last analysis, by the newly enriched upstart gentry and nobility, who had grown fat on monastic loot—distributed to them by Henry in his self-appointed role as Head of the Church in England—and who were determined to hold on to their ill-gotten gains. What they needed was a New Creed to confirm them in the possession of their stolen booty, which was in reality the property of the Church; and this the

imported continental reformers gave them. They succeeded. Their case was made. And it has remained made until this day. Mary Tudor tried without success to redress the evil balance. This forced a pause on the reformers. The process was resumed under Elizabeth the First, during whose reign the new English gentry and nobility were finally and firmly confirmed in their thieving.

At this point one can say that, not for the first time in history, Mammon triumphed, temporarily at least, over God. Out of Mammon, you might say, came the Church of England, its creature and support; manufactured, one might say with regret, but with truth, to serve and support the mundane interests of the newly enriched. Inevitably such a Church cannot last. A pragmatic religion, which owes its all to temporal cupidity cannot last; it has no long-term future. The writing is there on the wall for all to see today.

Hugh Ross-Williamson's brilliant Essay will, I hope, help many more than myself to see all this with clarity and, from what is seen, to derive great hope for the future of the troubled, but, nevertheless, One, True, Catholic and Apostolic Church today.

Paul Crane, S.J.

TWO OF THE ENGLISH

Snow on the Hedges (A Life of Cuthbert Mayne) by Helen Whelan; Fowler Wright, Leominster, Hereford, U.K.; £5.95; pp. 207.

Monsignor Robert Hugh Benson by Sister M. St. R. Monaghan; Boolarong Publications, 24 Little Edward Street, Springhill, Brisbane, Queensland, Australia; A\$10.95 plus postage; pp. 113.

They butchered Cuthbert Mayne at Launceston after the usual farce of a trial which so many of the English Martyrs had to endure. He was the first of the Seminary Priests to die for the Faith. A Devon man himself, he was born at Youlston "behind the wide and sandy beaches where the rivers reached the sea" and baptised at Shirwell in the same year, 1544. He was arrested, tried and martyred at Launceston at the age of 33 in 1573. They killed him barbour-

ously and the crowd round the scaffold, especially the newly enriched privileged ones in the special places reserved for them, enjoyed the killing; laughing hugely and coarsely at the quiet, steadfast man as he was hanged, disembowelled whilst still live, then cut to pieces before their eyes. For the new, petty bourgeoisie — upstart gentry of Cornwall — this was a day out. An occasion, which few of them would have missed for the world. Besides, it made political sense for them to be there, present at this kind of “happening”; to be seen where the power was, no matter how savage the spectacle, which the nouveaux-riches who crowded the scaffold enjoyed. Nothing like a good killing to set you up for the day—and for several days to follow. I thought of today’s hooligans on the football terraces, as I read the account of Mayne’s martyrdom. Not a word of pity for anyone; not a sigh. The English in packs can be brutes; and the packs are with us still.

Generalizations are always dangerous. I am speaking of the newly enriched bourgeoisie in the Cornwall of Mayne’s day; those who had grown rich out of piracy and plunder, to say nothing of Church loot, of which they were now seeking more. Poles apart from this lot were men like Francis Tregian of Golden in Tregony, as near a saint as you could find; and there were others like him. It was they who held to the Faith of their Fathers at no matter what cost to themselves; no intellectuals these, very English in so many ways, nobly born so many of them; men of simple and splendid Faith, who clung to the Old Mass with the whole of their being; whose loyalty to Rome and the Holy Father was without compare. It was Tregian who brought Cuthbert Mayne on the quiet to his great house and estate, to serve as a base for his missionary work, until they caught and killed him. Tregian they dared not kill. His was too noble a lineage, too well known at Court for that. Instead, they stripped him of all he had, gaoled him and, finally, after Elizabeth’s death, released him in the first weeks of the new reign, provided he left the country. This he did. He died in Lisbon in 1608, where he lies buried in the Church of Sao Roque. “In life supreme, in death without a peer”, if I may quote one line from the epitaph inscribed on his tomb. There were others like Tregian, suffering as

his memory suffered, from the shroud thrown over their lives and their deaths by a surfeit of lying Whig history. The glimpse I had in this splendid book of Tregian and others like him—quite apart from Mayne himself—did me a great deal of good. I think it will do the same for others.

Robert Hugh Benson lived and died some three hundred years or more after the Devon man whom the upstart Cornish gentry, with that ruthless grabber, Sir Richard Grenville, at their head, butchered at Launceston. In many ways, the two men, poles apart in time, were close in this, that about the Faith to which they came—each in his own way after a hesitant and, at times, harrowing pilgrimage—there was a flavour, made manifest still in the case of many Catholics in this country today, that can only be described as peculiarly and particularly English. (Interestingly enough, I find not a sign of it in the case of laity, priests and religious who belong to what we call the progressive wing of the Catholic Church in this country today. Neither Mayne nor Benson would have felt comfortable in their presence, as so many of us, who are as nothing compared with these two great priests, also feel). Both Benson and Mayne had on them the mark of what I can only describe as this country's best. Each, once conversion to the Catholic Faith had come to him, was total in his devotion to Rome and the Papacy. Total loyalty to both came as easily and as effortlessly as their patriotism. They saw nothing incompatible between the two. Their's was not a politicized Catholicism. Cuthbert Mayne, plodding his way with quiet devotion round the Cornish countryside—described impression-wise, yet so deftly and with such poignant beauty by the Author of his life—was second to none in his love for his country that had been turned from the Faith of its Fathers, largely in his day for economic (to put it politely) and political reasons, which served the economic. Mayne saw his clandestine journeyings as missionary expeditions in no way opposed to the love that was his for his country; on the contrary and rightly, as its expression. "I die the Queen's good servant, but God's first", Campion was to say later when his own turn came. The whole thing is summed up in his words.

And when Hugh Benson—son of a saintly, but heretical Archbishop of Canterbury—came into the Catholic Church,

his Englishness was so real and so true that he was in no way led into the pretence of staying as an Anglican "priest" (Benson was very High Church) with his Anglican Faith, on the ground that it was the only true expression of his patriotism. Benson knew after many an inner struggle—helped by magnificently understanding Anglican friends—that there was no incompatibility between his Catholicism and his love of England; that, in a very real sense, he could not truly love his country as he should, whilst remaining withdrawn from the ultimate and magnificent truth that beckoned him. He knew he had to heed the beckoning and so he came to Rome. Once in, he found there his peace and, with his peace, the magnificent drive from pulpit and with his pen that gave him so splendid an impact on the England of his day. If only we had his like amongst us now. Tragically, we have not. Tragically, we are doused from above with compromise. The world is too much with us. So many who juggle with the mood of the moment at the expense of truth in contemporary England hope, thereby, for popular acceptance on the ground that they are typical Englishmen. They are not. The blood of the Martyrs is not for them.

Both these great Englishmen are fortunate in their biographers. The haunting beauty that characterises the prose of Helen Whelan can be read and lingered over for itself alone. The subject of her writing serves only to embellish it still further. The effect is profound and lasting. Sister Monaghan, who writes of Robert Hugh Benson, writes beautifully too and with a compactness and selective power that enables her to accomplish the near-miracle of presenting in the space of a hundred and nine pages a picture of Robert Hugh Benson and his times that is not only most valuable in its own right, but doubly so in the context of the times in which we live.

Paul Crane, S.J.

PLEASE NOTE

All books reviewed above are obtainable from:
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PRO ECCLESIA ET PONTIFICE

PORCHESTER: 2

ANOTHER GREAT DAY TO REMEMBER

FEBRUARY 22nd

You remember that first great day, four years past if measured by the date above, when P.E.E.P. called a meeting at Porchester Hall in London on that bitterly cold February day. We, the organisers were hoping so much that at least 500 would turn up.

In the event, more than 1,000 of you came — and came magnificently, not only from London and about, but from all parts of the United Kingdom. It was a superb day which many of us will never forget. And *you* made it. Make it again, please; turn it into one of the greatest Catholic occasions this Country has ever seen.

You will have the names of the speakers next month. Here is the title they will speak to:

THE EXTRAORDINARY SYNOD: WHAT NEXT?

This is early warning — that you may keep the day free, specially so, in the knowledge that the Conference will last from 10 a.m. - 4 p.m. More about that later. In the meantime, please alert your friends. Priest-readers please do your utmost to bring a coach-load with you.

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